



THE DAYBREAK.

"Wankantanhān Anpao kin hiyounhipi"—Luke 1: 78

WOKAJUJU 50 CENTS

SANTEE, NEBR., JUNE, 1932

VOLUME XLIII, NUMBER 4

Thirtieth Annual Meeting of Provincial Chapter of St. Andrew. St. John Chapel, Cheyenne River Reservation, June 28, 29, 30, 1932.

Tuesday, June 28, 1932

7:30 p. m.—Htayetu Wocekiye - - - Chas Gabe, Norman Robertson Ikiciyuškinpi Woeye - Harry Kingman Woayupte kin - - - Ed Flying Hawk Cajewicayatapi na owicawapi kta. St. Andrew olowan kin lowanpi na enakiyapi kta.

Wednesday, June 29, 1932

7:00 a. m. Wote šni Wotapi Wakan icupi kta - The Rev. Joseph Dubray, Wallace Zephier. 9:30 Olowan na Wocekiye - - - Rev. Chester Red Kettle 9:45 Report ahipi hena yawapi kta. 10:00 Christian Wotakuye kin he taku he? - - - Thomas Hunter, Melvin Lodge. 10:30 Christian Wocekiye kin he taku he? - - - Dan Red Buffalo, Wm. Seaboy 11:00 Christian Woecon kin he taku he? - - - Rev. Christian Whipple, William Center 11:30 Christian Wowicala kin he taku he? - - - Harry Renville, John Red Hawk 12:00 m. Noon prayers, Yewicašipi on wocekiye - - - Rev. Dallas Shaw 2:00 p. m. Olowan na wocekiye - - - Job High Elk

2:15 Christian Wakiconzapi he taku he? - - - Paul Little Skunk, Gus Kingman 2:45 Unnipi kte ein on, St. Paul tokel eya he? - - - Rev. Thomas Heminger 3:00 Subject, Christian Citizenship - - - By Supt. W. F. Dickens 3:30 Toka on St. Andrew owapa he? - - - Rev. John B. Clark, Thos. Good Voice Bull 4:00 Recreation. 7:00 Htayetu Wacekiyapi kta - Rev. Cyril Rouillard, Rev. Joseph Dubray, Rev. Alfred Barker. Wowahokonkiye - - - Dean David Clark Asnikiyapi kta.

Thursday, June 30, 1932

7:00 a. m. Wote šni Wotapi Wakan icupi kta - Rev. H. H. Whipple, Rev. P. C. Bruguier. 9:30 Olowan na Wocekiye - - - Ed Pretty Head 9:45 Iyaza omani kin woglakin kta - - - Mr. Louie Loudner 10:00 Taku toktokeca. 12:00 Noon prayers, Yewicašipi on Wocekiye - - - Rev. Thomas J. Rouillard 2:30 p. m. Olowan na wocekiye - - - Rev. Thomas White Plume 2:45 Mazaska Awanyanka report kicagin kta. 3:00 Oitancan Apiwicayapi kta. Taku toktokeca. Asnikiyapi kta. 7:00 Htayetu Ataya Wacekiyapi kta. Tapi hena Wicakiksuyapi kta. Wowahokonkiye - - - Bishop Roberts Enakiyapi.

Program Committee: Rev. Joseph Dubray, Rev. Iver Eagle Star, Mr. Harry Kingman, Mr. Charles aPlant, Mr. Luke Gilbert.

IMPORTANT

Concerning the election of Wardens, Clerks, Society Officers, or any other persons in Niobrara Deanery:

The Bishop rules that "The Superintending Presbyter shall not appoint or approve the election of any person who is indebted to any congregation or Church organization."

AMDEZA PO

Niobrara Deanery en Tipi Wakan Awanyaka (Warden), Wowapi Kaga (Clerk) Okolakiciye Wakan Iadetka, Koška Omnickiye na Winyan Omnickiye en naiš tuwepi keša oitancan wicakagapi kta on woiwanyake wan.

Wošna-Kaga Waawanyaka unpi kin hena tuwe wan Okolakiciye Wakan kin en, na ihukuya Iyadetka-unpi-kin-en oicazo yuhe kinhan he oitancan quipi kin hecetukicilapi kte šni nakun caje pazopi kte šni e Bishop kin econwicasí.

ST. MARY'S SCHOOL, SPRINGFIELD

One of the most interesting and unique commencement exercises among the high schools of the state will be that of St. Mary's Indian school for girls at Springfield, where seven young women will receive their diplomas, May 26 with the Rt. Rev. W. Blair Roberts of Sioux Falls giving the address.

Those who will receive diplomas are: May Whipple of Greenwood; Rose Ten Fingers of Pine Ridge; Maxine Stirk of Scenic; Ellen LaPointe of Lake Andes; Sylvia Jones of Dante; Hazel Mitchell of Santee; and Mildred Rexroat of Martin.

Miss Rexroat has the unusual distinction of graduating at the age of 14, with a general average of "A" throughout her senior year.

Other commencement activities include a senior chapel, junior-senior picnic, an opetta entitled "The Feast of the Red Corn" and the Baccalaureate exercises, with the Rev. Robert Benedict, warden of the school in charge.

St. Mary's is the only fully accredited Indian girl's school in the United States and much of the credit for its growth and efficiency is due to Mrs. Helen Elliot, principal who has built it up from an elementary school of eight grades to a first class secondary school offering four years of work. It is supported by the Episcopal Church and has an enrollment of about 50 girls.

Lower Brule Mission Wotanin

Holy Name Oyanke en Teca Omnickiye oitancanpi kin dena eepi: 1. Louise A. Widow, 2. Mary Meta Goodface, 3. Henry Goodface, Jr., 4. Arlene Thompson, 5. Annie Bear, Advisor Mrs. Ruth Thompson.

IAPI KAHNIGA TOIE.

Ehanna qonhan "ANPAO KIN" he ohinni Convocation Tamazaska kin heon iyopta ecee. Heconpi kin de owotanna econpi šni e imdukcan, ecin oyate kin he "Anpao Kin" katinyan iyaaka cinpi hecinhan iyepi kin "Anpao Kin" he opetonpi kin on iyopteyapi kta okihipi kte.

Omaka 1929 heehan Convocation unyuhipi kin en "Anpao Kin" he oicazo wan nina tanka yuhe, mazaska \$185.83 oicazo mahen un. Hecen Convocation omniciye kin de en womnaye wanji econpi qa mazaska \$102.45 mnayani, qa Convocation Tamazaska kin he etanhān mazaska \$83.38 icupi qa oicazo tanka kin he eced kačapi.

De Convocation kin en Rev. Dallas Shaw wowiyukcan tanka wan ahi, Tipi Wakan Oyanke iyohi mazaska tob (\$4) on "Anpao Kin" okiyapi kta qa Wopida Eyapi Anpetu ed owacekiye econpi ed womnaye tona icupi kin hena nakun "Anpao Kin" wokasote tawa kin ed ye kta he ohnayan wowiyukcan kin kage qa ohnayan woyuštan wan kačapi.

Mission ototwe en Convocation unyuhipi kin hetanhān qa sanpa omaka Lower Brule en omniciye econpi kin he okitahena Tipi Wakan Oyanke 27 woyuštan kin he eced econpi, qa wanjikji iyeiyatayena wakiconpi kin nakun ota, iyotan Corn Creek okaša kin hetanhān heconpi kin he ota.

Omaka 1930 ower Brule en Convocation unyuhipi kin heehan "Anpao Kin" oicazo yuhe kin ataya hdajuju, qa mazaska \$74.62 yusote šni oħadape.

1930-31 Convocation omaka kin en ake wašte, tuka itokab omaka kin he iyeen wašte šni qa Tipi Wakan Oyanke 24 henana mazaska tob (\$4) on "Anpao Kin" okiyapi kta woyuštan kin eced econpi, nakun wakiconpi ota šni.

Ésta 1931 heehan Sisseton ekta Convocation kin ed ake "Anpao Kin" oicazo codan un, qa mazaska \$83.83 yusote šni oħadape.

Tuka de omaka kinhan hekta iyeed tanyan econconpi šni, qa wakiconpi kin nakun ota šni, qa Tipi Wakan Oyanke 7 henana mazaska topa (\$4) qaiš kitanna sanpa on wawokiyapi.

Dehantu kin "Anpao Kin" on mazaska nape ohna iwacu kin he ataya kinhan mazaska \$192.33 henakeca, qa August wi kin imahen "Anpao Kin" kačapi kte ein he koya kinhan wokasote kin yuwitayapi kinhan mazaska \$227.75 henakeca kte (Hecen sanpa mazaska kin he u šni kinhan) Convocation ed unkpi kinhan mazaska \$35.42 oicazo unyuhipi kte Qa de omaka kin en mazaska \$119.25 hekta unkuyayapi wan heca kta.—Rev. Paul H. Barbour, yuotanin.

Gifts and pledges now total \$127,500, toward the Bishop LaMothe Memorial Fund for Iolani School, Honolulu. One of the pledges is that of the Birthday Trunk Offering which during the triennium 1932-34, is to be given for a new chapel. A residence for the headmaster is one of the buildings to be erected by the present United Thank Offering.

This is Iolani's seventieth year. There are 175 students; 21 are boarders.

ANPAO KIN

Santee, Nebraska

Millard M. Fowler Publisher

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The subscription price is 50 cents per year, two years one dollar.

Executive and Editorial Office, Mission, S. D.
Rev. Paul H. Barbour, Mission, S. D. } Editors
Rev. C. C. Rouillard, Pierre, S. D. }

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zap- tan kajupi kta.

Wi wikkemna nonpa sanpa topa (two years) eca mazaska wanji kajupi kta.

Money Order, Mission, S.D., on opeton- pi qaiš wowapi askape Rev. Paul H. Bar- bour yekiyapi kta.

BJSOP ROBERTS TOIE.

August 19, 20, na 21 kinhan Cheyenne Reservation ekta Sihasapa oyanke kin heciya Ascension Tipi Wakan kin hen NIO- BRARA CONVOCATION unkitawapi kin he mniciye kte.

Wowaši unkitawapi kin on taku ota iwanyakapi kta yanke cin heon Yewicasipi oyanke iyohi etanhan tona Convocation kin de ekta yaupi kta niyuštanpi kin ataya ya- hipi kta woape mduhe.

Okihipica kinhan Delegates ataya yahipi kta iwacinciyapi, qa heon ikiciyuškin wicoie kin dena cicagapi. Anpetu kin dea en wi- caša tonipi kin en Wakantanka towašake un kta qaiš lye Tokiconze kin ayutankapi kta cinpi kin dececa wan tohinni itokam ed un- qonpi šni.

Hen wanciyakapi kta on wakta waun kte. Wicaša ekna Wakantanka Tokiconze kin icage kta on hekta wowaši econqonpi kin he ikapeya dehantu kin sanpa škinišya qa iyuteya wowaši econqonpi kta, qa wowaši iyotan tanka kin de en omayakiyapi kta e wacinciyapi.

Niyezi otoiyohi ed awicakehan wacinci- yuzapi. Wakeya hduha upo.—W. Blair Roberts, South Dakota en Bishop un kin.

The current (April) issue of the quarterly paper from Jerusalem, *Bible Lands*, which is largely a memorial to Bishop Mac- Innes, contains, among many other things, this not of a memorial service which was held in the Cathedral in Jerusalem at the time of the Bishop's funeral in England. To the service in Jerusalem came official representatives of the Latin, Greek, and Armenian patriarchates, the Syrian, Coptic and Abyssinian Churches, Scottish Church, Jewish and Moslem communities, high Government officials and the Consular corps. The service was read in English and Arabic, by clergy of the English, Palestinian and American Churches, and the locum tenens of the Greek Orthodox Patriarchate pronounced the benediction. The American representative was Canon Charles T. Bridgeman, educational chaplain, whose work in Jerusalem is supported by the Good Friday Offering.

Church women everywhere will rejoice to know that the new chapel for St. Margaret's School, Tokyo, was consecrated on Monday in Easter week. This was one of the buildings receiving an appropriation from the United Thank Offering of 1925-28.

St. Paul, Yewicasipi Oicimani Econ Qonhan Otonwe Tona ed i Kin.

Oicimani Tokaheya Kin.

Antioch, Paphos, Perga, Antioch, Iconium, Lystra, Derbe, Lystra, Iconium, Antioch, Antioch, qa Jerusalem. (Acts. 13: 1-14:26, Antioch etanhan iyayapi ed hdihun- nipi.

Oicimani Inonpa Kin.

Antioch, Derbe, Lystra, Iconium, Troas, Phillipi, Thessalonica, Berea, Athens, Corinth, Ephesus, Caesarea, qa Jerusalem. (Acts. 18:22) Antioch ekta hdihunni.

Oicimani IIyamni Kin

Antioch, Galatia, Ephesus, Macedonia, Corinth, Phillipi, Troas, Miletus, Caesarea, qa Jerusalem. (Acts. 18:21-23: 15.). Ake Jerusalem ekta i.

Kaška Ahdapi Oicimani Kin.

Rome. (Acts. 28:16.). Ochde 31, woya- ke cin he Christ, 1:3, en econ qon iyezen Paul yuštan qa ohakam tohanyan kiyu- škapi qa ikceya un oyakapi.

Oiciman Owa Ehnakapi Šni Kin.

Tukte ekta Macedonia en, Corinth, Rome, qa okinni Wiyolpeyata Spain Makoce ehna i, hecen awacinciyapi (Roma. 15:24.) en ohdake.

St. Paul Wowapi Tona Kage Cin.

1. Galatia, Oicimani Tokaheya icunhan, Antioch otonwe etanhan, omaka 48, A. D. qonhan kage. Galatia Oyate Wotanin- Wašte nahonpi etanhan hinlipyayapi heon de wicakage cin hee.

2. I Thessalonians, Oicimani Inonpa icunhan, Corinth otonwe etanhan, omaka 51, A. D. qonhan kage. Timothy, tanyan wahoši-hdi, qa ekta wicaya okihi šni kin heon cantewaštewicaye kta cin on de kage kin hee.

3. II Thessalonians, ake Oicimani Inonpa icunhan, Corinth otonwe etanhan, omaka 51 A. D. qonhan kage. Christ, inonpa u- kte cin on wowicakiyake cin he tanyan okanigapi šni kin heon, qa Christ, inonpa u- kte cin wakta wicaye kta on de kage kin hee.

4. I Corinthians, Oicimani Iyamni icunhan, Ephesus otonwe etanhan, omaka 54 A. D. qonhan kage. Corinth ed Okodakiciye Wakan kin akipam unpi kin he asni ye kta, qa Okodakiciye Wakan kin šicaya wakipa- pi kin wosica kte kta on de kage cin hee.

5. II Corinthians, Oicimani Iyamni icunhan, Macedonia etanhan, omaka 55 A. D. qonhan kage. Okodakiciye Wakan kin waohodapi Titus, hoši-hdi, St. Paul, tona tokayapi kin etanhan naičijin. Christian wicohan wakan pazopi wan, on de kage cin hee.

6. Romans, Corinth otonwe, etanhan, omaka 56 A. D. qonhan kage. St. Paul, Rome otonwe ekta ye qa hed Okodakiciye Wakan kin sutaya ehde kta awacinciyapi. Wowi- cada tokeca kagapi etanhan wootanna kin he awanyaka. Qa unmapi woyušna tawa- pi kin on Roma Oyate kin iwaštepi kta okihiwicaye kta on de kage cin hee.

Kaška Yanka Icunhan Wowapi Kage Cin.

7. Colossians de iwankam owapi kin he wanji he.

8. Philemon, Rome en Paul, kaška yan- ka kin icunhan, omaka 61 A. D. qonhan kage. Philemon wowicada tawa on pida kin hdutanin cin, qa Onesimus, Christian sun- kaku wan iyezen ehdaku kta cin. Wada kin eciyatihan St. Paul, Christian wicasta wahba heca tanin de tawacin kpazo kta on kage kin hee.

9. Ephesians, Rome en Paul kaška yan- ka kin icunhan, omaka 61 A. D. qonhan kage. Okodakiciye Wakan wanke cin ataya wo- wapi wicakage cin heca; Wakantanka tawa cin kin Christ eciyatihan yuecetupi kte cin ed Okodakiciye Wakan kin cokaunpi- cašni kin he pazo cin; Christ en Juda qa ikcewicašta wicayuokanwanjidan kte cin he kin heon de kage cin hee.

10. Phillipians, Rome en Paul, kaška yan- ka kin icunhan, omaka 62 A. D. qonhan kage. Wowiškin qa wowaštedake on Phillipi wowapi wicaqu, Christ, onsičiye kin yuzamnijyan owicakiyapi, Tokata kin on token opičiye kte cin ohdaka, Juda wicasta

wayuškiškapi kin waktawicaši, dena on de kage cin hee.

Woawanyake Wowapi Kin.

11. I Timothy, Mecedonia etanhan, omaka 67 A. D. qonhan kage. Ephesus en Timothy, Okodakiciye Wakan kin ed Bishop un kta, qa wowicada tokeca kačapi kin etanhan wowicake kin he tanyan awanyake kta heon woitancaq wowapi kin de kicage kin hee.

12. II Timothy, omaka 68 A. D. en kage. Christ on te kte cin wanna ikiye- dan sdonkiye kin heon Timothy wan- cake uši; maka kin ehake iapi wicaqu, Paul, Timothy iyatayedan waconsi on wowapi kage cin ihunniyi. De wowapi kin Rome etanhan kage.

13. Titus, omaka 67 A. D. qonhan Corinth etanhan kage. (a) Yewicasipi akici- yupta ho yekiciyapi; (b) Okodakiciye Waka kin. 1 Watokahanpi qa Christian toke- capi kte cin oyakapi kin. 2 Wowicada tokeca kačapi on woanpte kin. 3 Christian wicašta tanka, winyan tanka, wicoska, ko- skka qa wowidake kin hena token ihduhapi kte cin oyake. (c) Titus, Crete en Bishop un kin iyeiyatayedan wokiyake, on decen wowapi kage cin hee.

It is as important to try to practise what we pray as to practice what we preach.—Oklahoma Churchman.

The Church is a missionary instrument. When it ceases to function as such, its very existence may be called into question.—Trinity Church, Williamsport, Pa.

New contacts were made with a govern- ment Indian school in Idaho last year, where there are more than 200 young Indians, of whom nearly 100 were baptized and confirmed during the year.

Almost twice as many Bibles were sold through the West Indies agency of the American Bible Society in 1931 as in 1930.

A contribution of nearly \$4,000 Mex. was sent to China, by the Japanese Church early in the year for the relief of Chinese suf- fering from the flood.

Without exception, every city or town where we have a parish or organized mis- sion in the diocese of West Texas had a disastrous bank failure in the past year.

The new fifty-foot motor launch provided last year for Bishop Rowe of Alaska saved the mission over \$500 in freight on her first trip.

An English missionary in Korea is a direct descendant of Sir Francis Drake. Something in the air sends men and women adventuring from the Devon and Cornish coast; the Sisters who started St. Andrew's Priory in Hawaii years ago came from there too.

Roumanians, Serbians and Russians crowded St. Nicholas Russian Church, Philadelphia, on a recent Sunday for a cele- bration of the Liturgy, at which the preacher was the Rev. Dr. Louis Wash- burn, rector of Christ Church, Philadelphia.

When Bishop Hulse of Cuba visited the town of Florida this winter six young people were confirmed and the service was crowded although as yet the mission has no church building. Seventeen were confirmed at Céspedes, eight at Sibanicu, and four in the newly completed Church of St. Paul, Camaguey.

It has always been called the American Cathedral, in Manila, but in one recent month it had a wedding at which all the guests were Netherlanders, a Russian baptism, and a memorial service sponsored by the British Legion.

HARE SCHOOL

Hare School ake nakaha omaka wan nina wašte hihunni. Mr. Lloyd Mengel wata-kahe cin heon nina tokatakiya iyopte. Mission High School kici le omaka kin to-kaheya okiciya waecongonpi, hecel hoksina kin hena woju onspewicakiyapi kin isakim South Dakota el woonspe wankantu (high school) ookuwa yuhapi kin ataya ecel on-spewicakiyapi.

Omaka 1932-33 icunhan hoksina wašte etanhan wayawa upi kta on okan kitanna ota unyuhipi. Tuwe wowapi isahdogan (8th grade) hdustan kinhan he Hare School ed u okihi kta. Hare School el upi kta on wowapi (Application) ecel kicage kta; pe-juhuta wicaša iwanyakapi woyuwicake wowapi kin hdou kta; Wona-kaša Waawanyaka tawa kin kici on u kta wowapi kin he kašapi kte, he token oihduhe tawá kin he na hektatanhan token wacekiye hi ece kin hena kiciyawicake kte. Lena econ šni kinhan icupi kte šni. Hecel Niobrara Deaney el Hare School wayuwašte kta unkaga-pi kte cin ounkiya po na hoksina ihankeya wašte duhapi kin hena deciya wayawa uwicakiya po.

WICATA OYAKAPI KIN. Necrology.

"Tokin wookiye en Okihpapi qa iyoyanpa ohinniyan kin on iyoyamwicayapi nun-we." . . .

MRS. LUCY ROSS

Rev. Amos Ross, tawicu kin wi ota glasya un eyaš kul iyunke šni, tiwahé tawa kin nijinhan wowaši kapojela kin hena econ, na iyecinka inyanke ogna šna wacekiye iš'a, hankeya okihi šni canke ti kin ekta šna kici. Wotapi. Wakan unkicupi; sam hunke šni ayin na ecel April 17 heehan kul iyunke. Sam hunke šni ayin na ecel April 30, 1932 hihanna 6:25, a. m. hehan wowitan ekta wo-ohiye tawa kin ikikeu kta iyaye; tñ kta ito-kam anpetu wakan wanji sece hel kiwaša-ke sele, canke kpaktin keunkecinpi tka Wakan-tanka hecetula šni na ikikcu. "Jesus heciya: Anpetu kin le en wowašte makoce kin en mici yaun kta ce," wicaša wan ekiye qon he ogna Mrs. Lucy Ross, Itancan tawa kin wanglaka kecanni. Na heciyatán ahiton-wan, titakuye kin ob, anpetu ehake ekta yin kta ca awicakipe un. Na hel "Hiyu po Ate niyawaštepi kin, Itancan nitawapi towi-yuškin kin el hiyu po," ewicakiyin kta ca wakta ape un.

Cinca kin iyuha el unpi, tka takomni wo-waši wan el un can owe kigle. Martin otonwe he kin hel Wašicun ia wacekiyapi, Revs. Joyner, Shaw, Bruguier, Deloria na Barker hena el unpi. Rev. P. C. Bruguier, omniciye kin iyangkiye, Rev. V. V. Deloria, woonspe kin yawa, Rev. Dallas Show, wo-cekiye kin hena eyin. Na Rev. N. Joyner, inš Mrs. Lucy Ross tohan on wokiksuye woyakapi kin on wawahokonkiye kin hena eye. Martin otonwe na tuwawa wanašcal-a kicunpi kin lila ota, canke owanyagwašte. Lowanpi kin nakun lila orahon wašte. Mrs. Hattie Usher, tokeya olowan wan No. 412 išnala ohiyaye, na lowanpi kin (Choir) ur-ma kin hena ahiyayapi. Owicakan šni kin on hunli tankal najinpi.

Wicakan iyaya sanpa kin hehan Allen ekta tancan kin unkaipi, na Lakota iapi eg-na waceunkiyapi. Rev. Dallas Show, hel woglakin. Allen el Winyan Omniceye kin wapaha (banner) tawapi kin gluha cokata hinajimpi na olowan wan Mrs. Ross, wašte-lake wan ahiyayapi, na hel Mrs. Shaw, woglake, igluštanpi qel tancan kin tiyopa kin el egnakapi na yuzamnapi, tuwa cin kin wanyakin kta ca. Wicahapi Woecon kin el wicaša 200 ecel el unpi. Angelique Fire-thunder, hel wanašcal-a kpamni canke wicaša henakecapi otoiyohi owicahé kin ekta mahel warahcal-a iyohepypapi. Hehan olo-wan 97 he ahiyayapi na kiblecahanpi.

Anpetu kin lila wašte canke wacekiyapi kin napin takuni ikušeya šni iyuha tanyan ungluštanpi. Mrs. Alice Bruguier, woecon kin napin el canyukinze.—Mr. William W. Robertson (Pogetanka) Yuotanin.

Woonspe No. 35

CHD 35

Ashley House Church History Course

Omaka Opawinge Iakenapcinwanka Kin. 1800-1900 A. D.

Omaka Opawinge Iakenapcinwanka icunhan John Wesley, wowaši econ qon he isakim, woecon tankinkinyan nom icaga: Yewicasipi Wowaši, qa Wawiyowinkiyapi. Wawiyowinkiyapi kin he tona owicakihipi kinhan Okodakiciye Wakan kin en iwicacu-pi cimpi kin hee, qa tona unkiyepi etanhan togye awacinpí kin hena Okodakiciye Wakan kin etanhan wicakalapapi kte šni kuwapi kin hee. Wawiyowinkiyapi kin de on-šicaya wicakuwapi kin heca wanice kta.

YEWICASIPÍ WOWAŠI. Dehan makowancaya kin en woiyopte iyotan tanka kin he Yewicasipi Wowaši kin hee, tuka de ohinni hecen u wan heca šni. St. Boniface (CHD 22) taanpetu qon hetanhan qa omaka 1700 iyohakam hehanyan Sahdaša Okodakiciye Wakan kin Yewicasipi Wowaši on ecaca nina lica wowaši econ šni. Hehantu ešta Yewicasipi Wowaši kin nina hanhiya icage. Omaka 1784 en Oyate Ihduokeca-pi Okicize (Revolutionary War) qon iyohakam he hanyan Isantanka Makoce kin den Bishop wan wicašta wakan wicakage, qa Wicayusutapi woecon kin hena econ kta un-yuhipi šni. George Washington Okodakiciye Wakan unkitawapi kin en wicakeya opapi qa Wotapi Wakan icu ece kin heca ešta Wicayusutapi ecakiconpi šni.

Omaka 1800 hetanhan Yewicasipi Wowaši kin sanpa ohankoya icaga. Omaka 1800 en makowancaya en Christian 200,000,000 henana unpi. Omaka 1900 en 1800 qonhan tonakecapi qon he nonpa qa sam hanke ikape ya unpi, qaiš Christian 500,000,000 henakecapi, qa omaka 1900 itatotanhan sanpa ota ayapi. Woohoda Okodakiciye unma opapi kin tonakecapi kin he ikapeya dehan Christian kin hee wicotapi, tuka ma-ka kin owancaya nahanhin wowaši econpi kta ota yanka.

Hekta omaka opawinge ikiyedan heehan Oxford, England, en Okodakiciye Wakan woohoda tawa kin yukenipi kta on woiyopte teca wan hen tokaheya iyopteyapi. Ehanna Okodakiciye Wakan Christ tawa kin en wovicada qa woecon yuhapi kin he-na watokahanpi kin dapi. (PBD 25 en Bishop, Wošna Kaša, qa Deacon Wicakagapi, Econwicasipi, qa Wicayuwakanpi, Wicohan qa Token econpi kin; Itokam Oyakapi kin en woawacin hececa wan un.) Okodakiciye Wakan woonspe tawa kin ataya ekicetu-yapi kta cimpi. Woonspe tanyan oyakapi kta on wowapi cikecistinna qeya kašapi, qa heciyatánhan woawacin kin yuomdecapi. Sahdaša Oyate taku tawapi kin onge itkom ohiwicakiciciyapi qon dena ee:

Anpetu Wakan iyohi, qa tukten anpetu iyohi Wotapi Wakan econpi kta.

Tona cimpi kinhan wošna kaša tawapi kin en woalšani ohdakapi kta, qa woalšani on wokajuju icupi kta wookihi wicaqupi.

Owacekiye woecon kin hena owecinhan wanke cin ecen qa owanyagwašteya econpi kte cin he koya: petijanjan skaskadan unpi kta, wicašta wakan wokoyake wakan sanpa wašte unpi kta, taku owasin en woohoda qa wokinhan ayuhapi kta.

Christ wicatancan icu, te cin, qa Wotapi Wakan kin en Christ Iye lica en un, taku kapi kin on woonspe kin hena sanpa tanyanoyakapi kta.

Okodakiciye Wakan kin en wosdonye kin he Okodakiciyapi Wakan (Holy Fellowship) kin hee, he en Pa kin he Jesus hee. De Okodakiciye Wakan Owancaya (Catholic wicakeya) kin awicakehan onspunkiyapi kin hee, Catholic wicakeya he Šinasapa Okodakiciye Wakan hee šni, tuka unkitawapi kin.

Wošna Kaša tona decen waeconpi kin on wicašta onge waanapte wacimpi, šicaya wicakuwapi, qa wicakaškapi.

Tuka otonwe tanka ecekcen onšikapi ektakta wicaipi kin he taku iyotan tanka econpi qon hee. Otonwe en ocikanšni ehna wicota tipi, Okodakiciye Wakan kin ataya awicakiktonje kin hena ekta Wošna Kaša wakanpi kin ipi qa ecekcen wiconi elpeyapi.

Omaka Opawinge Iakenapcinwanka icunhan, Wosdonye (Science) kin ohankoya iyopte, wakanhdí, mini po, qa wowašake toktokeca ataya idagyapi kin heon, Okodakiciye Wakan kin wowaši tanka nom econ: (1) Yewicasipi Wowaši; (2) Christian kin Christ kici icikiyedan unpi, nakun Christ eciyatánhan iyepi kin icikiyedan unpi kin on wowakan oni kin icah aya.

WOIWANGE KIN

1. Okodakiciye Wakan Yewicasipi Wowaši tawa kin watohan yukenipi he.
2. Omaka Opawinge Iakenapcinwanka qon en taku yuštanpi he.
3. Nakun tukte woiyopte tanka tokeca Sahdaša Okodakiciye Wakan kin en nina wa-cinyuza he.
4. Woiyopte kin de Okodakiciye Wakan kin taku ecakicon he. (Niye wicoie nitawa on woayutpe hansas kaša wo.)
5. Maka kin den Okodakiciye Wakan kin taku iyotan kuwa he.

ROSEBUD MISSION WOTANIN

Tipi Wakan Yuwakanpi na Caje Yutoke-gapi.

May 25 heehan Ideal, South Dakota, en Bishop Roberts hi. Tipi Wakan kin le ehanna kašapi, tuka tohinni yuwanpi kin ipi qe ecekcen wiconi elpeyapi. Na hecel Bishop hi qonhan Tipi Wakan kin le yuwanpi. Omaka ota Rosebud Mission itimahel Tipi Wakan nom akilecen St. Peter eya cajeypapi ece kin on unma-tukte kapi tanin šni ece. Na hecel lecetu kin on Tipi Wakan kin le yuwanpi kin heehan Ideal etu kin le caje yutokacapi na le-tanhan tokatakiya he Holy Spirit Chapel eciyapi kte.

YANKTON MISSION WOTANIN

Magaska Oyanke, ed B. C. U. Oitancan wicayuštanpi kin dena eepi: 1. Rueben Spotted Eagle, 2. Charles Felix, 3. Alfred Hopkins, 4. Ben LaGrande qa William Spotted Eagle, 5. Robert Spotted Eagle qa Charley Stricker.

B. C. U. wowaši tawa kin unhduecetupi kta woape unyuhipi.—Alfred Hopkins, Wo-

ROSEBUD YOUNG PEOPLE

We expect to have a twenty-four hour Young People's Rally at Hare School from Tuesday to Wednesday the 26th and 27th of July. This will be under the leadership of the clergy and Deaconess King, and others. We hope for a large attendance of our Young People from all over Rosebud. Word will be sent out to the clergy and catechists and helpers later about exact details. Miss D. J. King, Mission, S. D., would be glad to receive the names of any who can come, and to answer any questions.

The government has an excellent Indian school at Wahpeton, North Dakota, says Bishop Bartlett. Thirty-six Indian boys and girls from the school were confirmed last year. A hundred and forty children from the school attended Trinity Church every Sunday. Unfortunately the mission, which is the center for a great rural work also, has wretched equipment. New buildings for it were an Advance Work project not fulfilled. The future of the work is dubious with the present inadequate plant.

THE CHILDREN'S CHARTER

President Hoover's White House Conference on Child Health and Protection, recognizing the rights of the child as the first rights of citizenship, pledges itself to these aims for the Children of America.

For every child spiritual and moral training to help him to stand firm under the pressure of life.

II For every child understanding and the guarding of his personality as his most precious right.

III For every child a home and that love and security which a home provides; and for that child who must receive foster care, the nearest substitute for his own home.

IV For every child full preparation for his birth, his mother receiving prenatal, natal, and postnatal care; and the establishment of such protective measures as will make childbearing safer.

V For every child health protection from birth through adolescence, including: periodical health examinations and, where needed, care of specialists and hospital treatment; regular dental examinations and care of the teeth; protective and preventive measures against communicable diseases; the insuring of pure food, pure milk, and pure water.

VI For every child from birth through adolescence, promotion of health, including health instruction and a health program, wholesome physical and mental recreation, with teachers and leaders adequately trained.

VII For every child a dwelling place safe, sanitary, and wholesome, with reasonable provisions for privacy, free from conditions which tend to thwart his development; and a home environment harmonious and enriching.

VIII For every child a school which is safe from hazards, sanitary, properly equipped, lighted, and ventilated. For younger children nursery schools and kindergartens to supplement home care.

IX For every child a community which recognizes and plans for his needs, protects him against physical dangers, moral habitation; and makes provision for his cultural and wholesome places for play and recreation, and disease; provides him with safe

X For every child an education which, and social needs. through the discovery and development of his individual abilities, prepares him for life; and through training and vocational guidance prepares him for a living which will yield him the maximum of satisfaction.

XI For every child such teaching and training as will prepare him for successful parenthood, himemaking, and the rights of of citizenship; and, for parents, supplementary training to fit them to deal wisely with the problems of parenthood.

XII For every child education for safety and protection against accidents to which modern conditions subject him—those to which, through loss or maiming of his parents, affect him indirectly.

XIII For every child who is blind, deaf, crippled, or otherwise physically handicapped, and for the child who is mentally handicapped, such measures as well as will early discover and diagnose his handicap, provide care and treatment, and so train him that he may become an asset to society rather than a liability. Expenses of these services should be borne publicly where they cannot be privately met.

XIV For every child who is in conflict with society the right to be dealt with intelligently as society's charge, not society's outcast; with the home, he school, the church, the court and the institution when needed, shaped to return him whenever possible to the normal stream of life.

XV For every child the right to grow up in a family with an adequate standard of liv-

ing and the security of a stable income as statistics, and scientific research. This the surest safeguard against social handicaps.

XVI For every child protection against labor that stunts growth, either physical or mental, that limits education, that deprives children of the right of comradeship, of play, and of joy.

XVII For every rural child as satisfactory schooling and health services as for the city child, and an extension to rural families of social, recreational, and cultural facilities.

XVIII To supplement the home and the school in the training of youth, and to return to them those interests of which modern life tends to cheat children, every stimulation and encouragement should be given to the extension and development of the voluntary youth organizations.

XIX To make everywhere available these minimum protections of the health and welfare of children, there should be a district, county, or community organization for health, education, and welfare, with full-time officials, coordinating with a state-wide program which will be responsive to a nation-wide service of general information, information received from the diocese.

(a) Trained, full-time public health officials, with public health nurses, sanitary inspection, and laboratory workers.

(b) Available hospital beds.

(c) Full-time public welfare service for the relief, aid, and guidance of children in special need due to poverty, misfortune, or behavior difficulties, and for the protection of children from abuse, neglect, exploitation, or moral hazard.

For every child these rights, regardless of race, or color, or situation, wherever he may live under the protection of the American flag.—White House Conference on Child Health and Protection.

The National Council will be meeting on February 3 and 4, preceded by meetings of the departments and the Women's Auxiliary executive board. The meeting is one of great importance as it decides the budget appropriations for the year, on the basis of information received from the diocese.

Woospe No. 36

CHD 36

Ashley House Church History Course

Oyate Wokiconze Unkitawapi Icah Aye Cin.

Oanpetu kin dehanyan Sahdaša Okodakiciye Wakan on wooyake kin unkahipi, qa wanna, woospe 36-42 hena en America Makoce imahen Okodakiciye Wakan unkitawapi on wooyake kin he iwounhdakapi kta. Hecongonpi kte cin heon hekta omaka opawinge yamni heehan Europe oyatepi kin de makoce kin hewoskan makoce wan heca kin sdonyapi šni qon ekta unkiłipayapi kta. Iašica (Holland), Sahdaša (England), Ikcewaśicun (France), qa Spaniyo makoce (Spain hena etanhan oyate kin ihdaka ahıyotanka, qa ounyanpi. Florida makobaśpa qa Mexico qa South America makoce kin henakiye Spaniowicaśta kin ahıyotanka, qa Ikcewaśicun kin hena Onajice (Canada) makoce ekta Sinasapa Okodakiciye Wakan kin he hduha hipi. Haha Wakpa (Mississippi River) ibotoya wiyołipayatakiya Ikcewaśicun Wośna Kaga yewicaśipi unpi kin dena tuwena tipi šni ekta ipi. New York en Iašica (Dutch, not Germans) kin ahıyotanka, The Dutch Reformed Church kin hduha hipi, taku ota o i Kaunjica (Presbyterian) Okodakiciye kin he iyececa. Sahdaša oyate kin etanhan ośp'ye nonpakiya hipi. (1) Virginia makobaśpe kin ekta omaka 1607 en Church of England opapi (Ska un) kin en hipi; (2) Ihdū ecetupi Kecinpi (Puritans) kin (dehan Congregationalists hena eepi.) Massachusetts makaobaspe ekta omaka 1620 en hipi.

Tona hipi kin ataya nina iyotaniyekiyapi. Maşa kağapi kta on conśma kin hena katotopi Niwacipni on Dakota kin om kicizapi; Waodepi, wopetonpi, qa ośpayeton ahitiapi kin dena eciyatghan Oyate Wokiconze tanka wan icage kta canku kin wiyea ehnakapi.

Wiyohinyanpata Miniwanca (Atlantic) huta kahda omaka 1776 A.D. heehan makoce wan sonpi se en Sahdaša ośpayeton ahitiapi akeyamni qon hena yankapi. July 4, 1776, he en Sahdaša woawanyake etanhan tawaiçiyapi kta ihdotañinpi. Omaka 1782 he en Sahdaša kici wookiye kagapi kin en iapi aehnakapi kin heciyatghan Mississippi River ekta iyohiya hehanyan makoce tawapi kin ahđutankapi. Omaka 1803 en makoce ahđutankapi tokeca wan econpi, Canada qa itokałi Miniwanca okalmin (Gulf of Mexico) hehanyan, qa Mississippi River etanhan Inyan He (Rocky Mountains) hinskoya makoce yuhapi qon he opetonpi, de "Louisiana Purchase" eya cajeyatapi. South Dakota makaobaśpe dehan wanke cin he heehan maka opetonpi qon he onspa ee. Omaka 1848 hehanyan Florida, Texas, California, qa Itokał-wiyołipayata makaobaśpe toktokeca qon hena Spaniyo oyate kin he tawapi, tuka he omaka kin en Mexico om okicize econpi eciyatghan dena ohiya icupi.

Dehan United States token wanke cin onspa cajeunyatapi šni kin he Oregon makoce kin hee (Dehan Oregon qa Washington makaobaśpe kağapi kin henaos hee). Omaka 1804 en Lewis and Clark oicimani wan econpi qon he Miniśoso Wakpa kin opoya yapi, qa Inyan He kin opta iyayapi, qa Columbia Wakpa kin he opaya yapi qa ecen Wiyolipayata Miniwanca kin Pacific Ocean) ekta ipi. Omaka 1832 en Ikcewicaśta (Indians) tom Oregon makoce kin heciyatghan Missouri makaobaśpe ekta Saint Louis otonwe kin hen Wotanin Wašte kin da hipi, qa hetanhan omaka iwikcemna kin hehan wadapi kin de Methodist qa Presbyterian Okodakiciye kin ayuptapi, on ekta wicaipi. Presbyterian wicaśta wanji Marcus Whitman eciyapi qon he Wicaśta Wakan qa Pejuta-Wicaśta kin heca, he Oregon makoce ekta Indians kin wicehna Yewicaśipi Oyanke wan kage. Iye yeśipi kin on eciyatghan October 1842 en inaliniyan Boston otonwe kin ekta icicawin hdi, qa waśicun ihdaka un opawinge tonaken ob Oregon ekta ki qa Oregon makaobaśpe kağapi kta oiyaye wan kage. Omaka 1847 en iye qa tawicu qa toktokeca akenom henakeca Indians kin wicaktepi, hecen hena Christ on wiconi elpekiyapi (Martyr) kin hecapi. Tona United States kin he Oregon makoce kin tawa kta okihiyapi kin hena tuwepi qeya omaka 1843 en ośpayeton ihdaka yapi kin heepi qa tona ohakam wiciyahna yapi qon hena he okihiyapi kin heepi.

Qa dehan Americo oyate unkapı kin iye tuwe United States Makoce kin en Itancankiyapi kin hdahnigapi ece kin he, watokahani tankinkinyan tom eciyatghan he icage. Omaka wickemna šakpe kitanna sanpa hehanyan unkan Mde Tankinkinyan (Great Lakes) kin hetanhan qa itokał Miniwanca Okalmi (Gulf of Mexico) qa Atlantic Miniwanca qa Pacific Miniwanca kin aiyahdeya makoce kin ataya tawapi.

WOIWANGE KIN

1. Omaka 1600 A. D. ikiyedan Christian wocekiye oecon tona de makoce kin ekta ahipi he, qa tuwepi ca dena ahipi he.
2. Jamestown en ihdaka hiyotankapi kin heepi, qa Massachusetts ekta hiyotankapi kin token woohoda tawapi kin icitokecapi he.
3. De makoce kin token icah aye cin oyaka wo.